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AUTHOR Hinton, Samuel
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ABSTRACT

This position paper suggests ways in which the practice of multiculturalism in teaching could be enhanced within the context of Kentucky's school reform. The Kentucky Education Reform Plan advocated high educational goals for students; developed an accountability system that rewarded schools which improved the success of students and intervened in schools that did not; provided for school councils composed of educators, parents, and teachers who made decisions on curriculum, instruction, and school management; increased funding for professional development and technology; established early childhood education programs to help students at risk become better prepared for school; and made changes in structure to reduce politicization of education in many school districts and to correct the financial disparity between wealthier and poorer school districts. The Kentucky Revised Statutes and six learning goals and their implications for multicultural education are summarized. The goals are: (1) basic communication and mathematical skills; (2) core concepts and principles pertaining to science, mathematics, social studies, arts and humanities, practical living skills, vocational studies, and cultural heritage; (3) self sufficiency, adaptability and flexibility, self control and discipline, ethical values, and independent learning; (4) responsible group membership and teamwork; (5) critical thinking and problem solving; and (6) knowledge integration. Pertinent literature on multicultural education is reviewed, looking at the philosophical basis for multicultural education, guidelines for developing multicultural curricula, parental and family involvement, and classroom techniques. Finally, the proposed multicultural education plan is outlined. (ND)

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KENTUCKY EDUCATION REFORM: TOWARDs THE PRACTICE OF MULTICULTURALISM IN TEACHING

Samuel Hinton, Ed.d.,
Associate Professor,
Administration, Counseling, and Educational Studies
Eastern kentucky University

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KENTUCKY EDUCATION REFORM: TOWARDS THE PRACTICE OF MULTICULTURALISM IN TEACHING

Disparities between affluent and poor school districts in a number of indicators usually result in inconsistences in education quality. A system of schooling which placed a state at the bottom 20% to 25% of the nation is inadequate and ineffective. This was the general rationale for the Kentucky Education Reform Act of 1990 [1] which advocated systemic change, and teaching inputs linked to educational outcomes. Kentucky's school reform plan has attributes which may be consistent with multicultural education. However, in the implementation of school reform, multicultural education has not received high priority.

This is a position paper whose purpose is to suggest ways in which the practice of multiculturalism in teaching could be enhanced within the context of Kentucky's school reform. It could be used as a resource material for teachers who want to be engaged in multicultural teaching. This exercise would not have been justifiable if multiculturalism was perceived as a relevant process that needed to be followed in conjunction with school reform in the commonwealth. Schools do not seem to have the leadership or the desire to take the practice of multiculturalism seriously. The Kentucky Department of Education provided a draft policy and plan for multicultural education in 1992,[2] but progress has been slow in giving multiculturalism the priority it deserves in the schools. A statewide task force is currently being convened to address this anomaly.[3] This paper is organized under the following headings: Definitions of multiculturalism; overview of the Kentucky Education Reform Act of 1990; multicultural implications of the learning goals; pertinent literature on multiculturalism; Kentucky's diversity; a draft multicultural education plan; and summary.

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[1] A Citizens Handbook: The Kentucky Education Reform Act (1994 Edition). Legislative Research Commission. Frankfort, Kentucky, pp.13-14.

[2] Jan Arnow (1992) Multicultural Education Draft Policy. Multicultural Education Division. Kentucky Department of Education. (Unpublished).

[3] Telephone conversation with Karen Simms, Manager of the Multicultural Division, Department of Professional Development, Kentucky Department of Education. October 31, 1994.

WHAT IS MULTICULTURAL EDUCATION?

Multicultural education is interdisciplinary, cross-curricular education which prepares students to live, learn, and work together in a culturally diverse world. It should provide equal opportunities to all students and result in positive outcomes for members of all racial and cultural groups... It is a process, not a product and should be reflected in curriculum design, in-school and extra-curricular activities, school-based councils, textbooks, curricular materials review and selection, and recruitment and retention of minority staff. (Kentucky Department of Education, 1993)[4]. The National Commission For Accreditation of Teacher Education (NCATE ,1986)[5], defined multiculturalism as the recognition of the "social, political, and economic realities that individuals experience in culturally diverse and complex human encounters.... the importance of culture, race, sex, ethnicity, religion, socioeconomic status, and exceptionalities in the education process." The National Council for Social Studies (1991)[6] stipulated that multicultural education should help us to understand and affirm our community culture, and enable us to create and maintain a civic community that worked for the common good. How can these definitions be translated into practical action from the standpoint of teacher education, and the practice of teaching in the schools?

Bennett (1995)[7] believed that it is possible to create a flexible learning environment without classroom chaos. She stated that it was possible to allow students to learn in different ways and still maintain high standards of achievement. She gave the example of Eric Jones, a fictional Los Angeles high school teacher who illustrated the possibilities of multicultural education in his classroom by using individualized instruction, mastery

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[4] Kentucky Department of Education (1993). Transformations: Kentucky's Curriculum Framework , Vol.I, Frankfort, Kentucky.

[5] National Commission for the Accreditation of Teacher Education (1986).

[6] Guidelines For Multicultural Education (1991). National Council For Social Studies.

[7] Bennett, Christine (1995). Comprehensive Multicultural Education: Theory and Practice. Allyn and Bacon, Needham Heights, Massachusetts.

learning, experiential learning, and bilingual learning. Jones also used peer and cross-age tutoring, independent study, learning centers, and learning activity packets. Bennett insisted that these strategies could be effective in all classrooms, and that multicultural teaching with its emphasis on equity, and the development of the learner's potential is good for all students. However, she concluded that what often appears to be effective teaching in homogeneous classrooms where students learned and behaved in similar ways and mastered a monoethnic curriculum was not likely to be effective in multicultural classrooms. Multicultural learning environments which facilitated a focus on the learner and on the total classroom environment were necessary to accommodate cultural differences among students (p.284). Many of these suggestions are relevant and adaptable in Kentucky classrooms. The Kentucky education reform plan in the view of this writer is inherently multicultural. The learning goals, some of the statutes, and the pertinent literature on multicultural education all suggest that the practice of multicultural education in school reform is necessary and practicable.

OVERVIEW OF THE KENTUCKY EDUCATION PLAN

The Kentucky Education Reform plan advocated high educational goals for students; an assessment process that measured student's progress towards meeting these goals; an accountability system that rewarded schools which improved the success of students and intervened in schools which failed to make progress in that regard. It provided for school councils composed of educators, parents and teachers who made decisions on curriculum, instruction, and school management. Funding was increased for professional development activities which enabled teachers to work more effectively to achieve student success. Early childhood educational programs were put in place to help students who are at risk, to become better prepared for school. Longer school days, school weeks, and school years were funded so that students who needed to could spend more time in school to achieve academic success. Funding was provided to support technology that will help administrative and instructional success. Family Resource and Youth Services Centers were established to provide referrals for families in need. Changes were made in the governance

structure to reduce the politicalization of education in many schools districts. A funding formula was created to correct the financial disparity between wealthier and poorer school districts. The state legislature made a commitment to fund the entire program for six years. A step by step account of the development of the Kentucky school reform effort has been narrated by Steffy (1993)[8]. Updates of the Kentucky Education Reform Act are published in (Planning For Progress, 1994)[9].

A discussion on the relevance of multiculturalism in school reform will follow from the standpoint of the Kentucky revised statutes, the learning goals, and the literature.

KENTUCKY REVISED STATUTES

The following Kentucky Revised Statutes (KRS) may be cited as bases for the practice of multiculturalism in Kentucky's schools:

* House Bill 940 which later became the Kentucky Education Reform Act of 1990.
* KRS 156.095 dealt with the provision of the professional development training for teachers which would enable them to motivate students from diverse cultures.
* KRS 156.410 encouraged the adoption of textbooks which include the significance of diverse ethnic groups.
* KRS 158. 645 stipulated that students should be enabled to appreciate their cultural and historical heritage through sufficient grounding in the arts.
* KRS 158. 6451 gave the Council of School Performance Standards the authority to provide a model curriculum framework that would enable students to become self-sufficient individuals who possessed a positive attitude towards self. Students should be helped to become responsible members of a family, work group or community; they should be effective in community service, maintain a multicultural world view, have an open mind to alternative perspectives, and should recognize the rights and responsibilities of others.
* KRS 158.654 stipulated that schools should develop students abilities to become self-sufficient individuals and responsible family , work group and community members.
* KRS 160. 380 indicated that minority candidates should be located when a vacancy occurred in a local district.
* KRS 161. 028 created an education Professional Standards Board with the authority to promulgate administrative regulation which will rectify the low numbers of minority teachers.

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[8] Steffy, Betty, E (1993). The Kentucky Education Reform: Lessons For America. Technomic Publishing Company, Lancaster, PA.

[9] Kentucky Department of Education (1994). Planning For Progress: The Kentucky Education Reform Act 1994-95 Strategic Plan Summary. Frankfort, Kentucky.

Kentucky's learning goals[10] and learner outcomes are perceived to be the centerpiece of the school reform plan. There are multicultural implications in these learning goals and outcomes. For example, learning links with real-life applications and connections across other content areas encouraged. All students are expected to achieve these goals and outcomes.

LEARNING GOALS AND THEIR MULTICULTURAL IMPLICATIONS

Goal 1 addressed the valued outcomes of basic communication and mathematical skills. Basic communication skills of observing, listening, speaking, and clarifying among others, do have some multicultural import for both students and teachers. We communicate by receiving, and processing information. It is important that we are receptive to the ideas of people we may not even like. For subjects such as mathematics and computing, it is necessary that we learn to use data objectively, and open up the mystery behind abstract thinking; teachers of mathematics will be challenged to teach the subject from both a cognitive as well as an affective perspective.

There are implications in this for accommodating the different learning styles of women and non-caucasian students. Girls have traditionally not been treated as equal in cognitive ability as boys (AAUW,1992)[11] and minority (including appalachian) students have not traditionally been challenged or encouraged to learn math.

Goal 2 reviewed the learning outcomes in core concepts and principles pertaining to science, mathematics, social studies, arts and humanities, practical living skills, and vocational studies. Cultural heritage, cultural diversity and positive individual and family interactions are specifically mentioned under this goal.

The cultural heritage of all peoples represented in the American population are as important as that of Anglo-Americans. Teachers will be called upon to reeducate themselves and to utilize texts, and instruction materials in the classroom that reflect this reality.

Goal 3 emphasized self sufficiency, and also addressed the need of students to demonstrate adaptability and flexibility, self control and self discipline, ethical values and independent learning. The existentialist thrust of this goal points towards its multiculturist leanings. It is in an individual's own self interest to be flexible and adaptable, and to exhibit self discipline, and self control, but it is also in the interest of the group, or community that individuals are not self serving, and selfish. They must respect the rights, liberties, property, and different perspectives of others. This is a canon principle of democracy.

Goal 4 broadly recommended responsible group membership but emphasized teamwork, individual caring, accepting others rights and responsibilities, understanding and appreciating a multicultural, and world view. The schools are expected to teach values such as recognition, and acceptance of different perspectives of members of diverse groups.

We cannot assume that teachers are already at this level of multicultural development, therefore we must begin to think about ways of

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[10] See Transformations, pp.5-11

[11] See How schools Shortchange Girls (1992). American Association of University Women.

helping them get there. There is a need to help school personnel develop the appropriate attitudes, and skills necessary to understand and teach these values.

Goal 5 applauded the significance of thinking and problem solving and used terms such as critical thinking, creative thinking, conceptualizing, decision making and problem solving. If we can facilitate a critical consciousness in our educated people we would definitely move closer to having significantly greater citizen participation in school , and governmental affairs.

Again, critical thinking has to be taught to teachers before they can teach their students how to think critically. The challenge for teacher retraining, and textbook rewriting is all the more necessary in the light of implementing this goal. How many of our teachers have courses in logic, metaphysics, or critical thinking? We need to address this problem in inservice training, workshops, and courses in our institutions of higher education.

Goal 6 discussed knowledge integration; highlighted the application of multiple perspectives; developing new knowledge, and expanding existing knowledge. The old "canons" based on the idealist, realist, and neo-thomist philosophies are to be challenged and new "canons" entrenched in the reconstructionist, and existentialist tradition should be followed.

Implications of this with regard to school reform, changing philosophical paradigms and multiculturalism are significant. Teachers will be challenged to reflect these realities in their research, conduct, expectations, and approaches to teaching.

PERTINENT LITERATURE

According to Banks (1988)[12], school environments must realistically reflect the cultural diversity that is outside of the school. The composition of school personnel must be representative of the population in the real world. Efforts must be made to mirror diversity in school staff recruitment and retention.

Figure 1. CREATING APPROPRIATE SCHOOL ENVIRONMENTS IN A CULTURALLY PLURALISTIC SOCIETY

* Facilitate feelings of acceptance, encouragement, and respect in all students
* Reform total school environment not just courses and programs
* Pay attention to the school's informal "hidden curriculum"
* Incorporate ethnic content into all subject areas from pre-school through grade twelve
* Include materials in learning centers, libraries, and resource centers that portray the history, literature, music, folklore, arts, and views of diverse groups
* reflect ethnic diversity in assembly programs, classroom, hallway and entrance decorations, cafeteria menus, counseling interactions, and extracurricular activities
* Respect cultural diversity in school sponsored dances and other

[12] Banks, James, A (1988). Multiethnic Education Theory and Practice. Allyn and Bacon, London.

such activities

Source: Banks (1988)

A paradigm is a model or philosophical framework for action. Before educational reform in Kentucky, schooling was a process ensnared by political machinations; children were treated as pawns in power plays among contending factions. Teachers were powerless in providing input in school governance, and parents were ignored.

Under the reform plan, nepotism and political bickering are expected to be eliminated, teachers will have a say in school governance, parents will be accommodated as full partners in the education of their children, and schools will be held accountable for children's learning . A definite philosophical shift from teacher dominated to student centered learning was articulated by the State's Department of Education and Humanities.

Jack Foster Kentucky's former Secretary of Education and Humanities (Policy Briefs, 1990) described the philosophical changes taking place in Kentucky education indicated that Kentuckians now shared a belief that " all students can learn; that schools can be created around kids; that schools should be held accountable for student learning; and that a child centered environment for learning must be created in all schools".[13]

Paradigm shifts cannot be meaningful just because they are mandated from the state capitol. Changing attitudes of school personnel,and parents is not an easy thing, and our colleges of education cannot change their method of educating teachers without some restructuring that would require money in the form of grants from the state department of education. Increased public relations efforts to explain the benefits of school reform to the public is necessary. Politicians, department of education officials, and other must organize a coordinated effort to discuss school reform in public forums. More importantly, teachers need continuous training and support to understand and practice the new school philosophy. Differences between the old and the

[13] Foster, Jack (1990) Policy Briefs. Kentucky Department of Education, Frankfort, Kentucky.

new philosophies of schooling are outlined in Figure 2.

Figure 2. MULTICULTURALISM AND A CHANGING EDUCATIONAL PHILOSOPHY

FROM	TO
Acquiring knowledge	Using Knowledge
One right answer	Most appropriate answer
Scope and sequence	Revisit skills and concepts at a higher level
Measuring aptitude	Assessing performance
Textbook as primary source	Use many sources
Exciting activities only for the gifted and talented	Exciting activities for all
Assessment as an event	Assessment as a "dips-stick" at given intervals
Learning in separate disciplines	Learning across disciplines
Different standards for different students	High standards for all students

Source: Kentucky Revised Statute 57: 376

MULTICULTURALISM IN THE KNOWLEDGE BASE

Multiculturalism could be infused into the knowledge base of every subject. If teachers are to be regarded as effective change agents who will implement multiculturalism at all levels, they will be expected to challenge all students the same, reinforce learning in all students equally, make all students feel secure in the classroom, help all students learn to their optimum potential, and to be reflective of their teaching.

Teachers must strive for multidisciplinary collaboration and expertise, take courses in foundations of multicultural education, learn about cultures, learn to develop curriculum materials that reflect the multicultural reality, and learn culturally responsive teaching styles and methods. Teachers should seek, and demand pre-internships and internships in culturally diverse classrooms and environments if they want to practice and provide educational equality among their students.

Pritchy-Smith (1992)[14] suggested the following " essentials of what teachers should know about any culture: 1.Patterns of knowledge and ways of knowing in that culture. 2. History of the culture, patterns of values, belief systems, customs, traditions and mores. 3. Cognitive styles. 4. Patterns of culturally unique skills and behaviors. 5. Language and communication styles including verbal and nonverbal nuances. 6. Unique ways different voices of the culture express the culture's relationships with the dominant culture." These suggestions indicate that much more is needed than an introductory course in "multicultural education."

There is a need for teachers to have an eclectic multidisciplinary approach transcending factual knowledge, and including experiential, cognitive, and interactional activities. The state department of education, and the colleges of education have a responsibility of encouraging and facilitating the infusing of multiculturalism into the curriculum. (Sleeter & Grant, 1988)[15] suggested the following guidelines for developing multicultural curricula and summarized in Figure 3.

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[14] Pritchy - Smith (1992). Recruiting Minority Teachers. Paper presented at the annual conference of the American Association of Colleges of Teacher Education, San Antonio, Texas.

[15] Sleeter, C.E, and Grant, C.A (1988). Five Approaches to Race, Class, and Gender: Making Choices For Multicultural Education. Merrill, Columbus, Ohio.

Figure 3. GUIDELINES FOR DEVELOPING MULTICULTURAL CURRICULA

* Include diverse perspectives, experiences and contributions into the subject matter
* Include materials and visual displays that are free of race, gender, and handicap stereotypes
* Include concepts related to diverse groups, rather than teaching segments of information pertaining to such groups
* Provide historical and contemporary accounts, and present all groups as active and dynamic
* Permeate all subject areas and all phases of the school day, and the curriculum with multicultural information
* Eliminate sexist and racist language from materials, and presentations
* Endorse bilingualism/biculturalism and the reality of a multicultural society
* Reflect children's daily lives and experiential backgrounds. Include the community in curricula concepts
* Allow equal access to the curriculum, e.g. college preparatory courses:

Source: Sleeter and Grant, (1988)

These writers suggested including diverse perspectives, experiences and contributions in subject matter, representing diverse cultural groups, and including both sexes in the curriculum content. They also advocated permeating all subject areas and all phases of the school day with a multicultural focus, and reflecting the total effort of all groups in the curriculum. Finally, they advocated allowing equal access of all students to all programs including college preparatory courses.

(Baruth & Manning, 1992)[16] have also offered some suggestions for teachers who want to practice multiculturalism in their classrooms. They recommended: valuing the objective perceptions of all learners regardless of their differences or origins; extending the psychological security which may make all students feel valued and accepted; recognizing and accepting diversity. All groups must be represented in the curriculum, and be realistically portrayed. School personnel would need some help in becoming culturally knowledgeable,and culturally responsive. Improvements in skills and attitudes of teachers are necessary in order to achieve change: These suggestions with regard to some characteristics of multicultural/multiethnic educators and their skills and attitudes are summarized in Figure 4.

[16] Baruth, Leroy, G, and Manning, Lee, M (1992). Multicultural Education of Children and Adolescents. Allyn and Bacon, Needham Heights.

Figure 4. MULTICULTURALISM IN TODAY'S CLASSROOM AND THE IMPLICATIONS FOR TEACHERS

Teachers in today's classroom will have to:

* Value objective perceptions of all learners regardless of cultural, ethnic, racial, social class, or religious differences
* Provide the psychological security needed by learners in order for those learners to feel valued and accepted.... educators should not consider an entire class as a homogenous group of learners having the same educational experiences, preparation, or capacity for learning
* Recognize and accept diversity of culture, ethnicity, race, social class, religion, and physical handicap
* Adopt textbooks that realistically portray all groups.

Source: Baruth and Manning (1992)

Culturally responsive educators are those who have a comprehensive understanding of cultural diversity, develop appropriate attitudes, and skills, and who gain experience with culturally diverse and exceptional populations. Suggestions of the (National Commission For the Accreditation of Teacher Education (1986) [17] are outlined in Figure 5.

Figure 5. KNOWLEDGE, ATTITUDES, AND SKILLS NEEDED BY TEACHERS IN MULTICULTURAL SETTINGS

* Comprehensive understanding of cultural diversity with directed attention to cognitive and affective factors
* Developing appropriate attitudes which show genuine concern, and caring for students
* Develop skills to plan, and implement instruction which recognize the developmental needs of culturally diverse, and exceptional students
* Cultivate experiences with culturally diverse populations in order to gain an understanding of the unique needs, similarities, differences, and interdependencies of students from different racial, cultural, religious, and socioeconomic backgrounds.

Source: National Council For Accreditation Of Teacher Education NCATE (1986).

Banks (1981)[18] believed that teachers have a responsibility to change their attitudes and to develop a multicultural philosophy. His suggestions are

[17] National Commission on the Accreditation of Teacher Education (1986).

[18] Banks, James A. (1981). Education in the 1980's: Multiethnic Education. National Education Association. Washington, D.C.

summarized in Figure 6.

Figure 6. HELPING TO CHANGE THE ATTITUDES OF TEACHERS

* Develop more democratic attitudes and values
* Develop a multicultural philosophy
* Be able to view events and situations from diverse ethnic perspectives and points of view
* Be able to understand the complex and multidimensional nature of ethnicity in American society
* Have knowledge of stages of ethnicity and their curricula implications
* Have the ability to function at increasingly higher stages of ethnicity

Source: Banks (1981)

Also, Banks (1988) believed that teachers must be helped to develop the awareness, knowledge and skills necessary to enable them to become competent multicultural educators. Figure 7 contains a list of these.

Figure 7. TEACHER SKILLS DEVELOPMENT
Knowledge, Attitudes, and Skills Needed By Teachers In Multicultural Settings

* Develop skills to understand and relate to learners of other cultures, ethnic groups, races and social classes (and their parents and families)
* Develop awareness of different learning styles
* Develop new teaching styles
* Plan and implement culturally appropriate instruction
* Manage a democratic classroom where values and beliefs could be expressed with regard to human dignity, tolerance, justice, and equality
* Practice reflection, and self evaluation

Source: Banks (1988)

PARENTAL AND FAMILY INVOLVEMENT IN MULTICULTURAL EDUCATION

School reform programs that stress school parental involvement have components such as written policies, administrative support, training programs, a partnership approach, communication, networking, and regular evaluation.

For multiculturalism to have an impact in the classroom it is essential that schools acknowledge the positive contributions which parents can make as partners in their childrens' and adolescents' education. Effective parent

involvement programs such as the following suggested by Chavkin (1992)[19] could be used. (See Figure 8).

Figure 8. PARENTAL INVOLVEMENT AND MULTICULTURAL EDUCATION

* Debunk the myth that minority parents do not care about the education of their children
* Involve parents from all socioeconomic groups
* Explain the functions of the school
* Make parents feel welcome and valued
* Educate parents about their children's progress (conferencing)
* Involve parents in their children's education (communicate homework assignments, and expectations, opportunities for volunteering, etc.)
* Research indicates a strong positive relationship between parental involvement, and....
* school achievement
* attendance rates
* parent-child communication
* improved student attitudes and behavior
* parent-community support for schools

Source: Chavkin, (1989)

Multiculturalism is not a concept that is important only to minorities; it is important to all groups. Multiculturalism is important even when we are dealing with just one homogenous group. The concept is about ending the stigma and endemic devaluation of all peoples, classes, and groups (Pai,1992).[20] We must not perpetuate notions of superiority or inferiority among our school age population. Multiculturalism is about challenging everyone academically; ending segregated programs; valuing differences, and recognizing all cultures as significant in the mainstream curriculum. Multicultural education is about processes used to make children from all segments of the population to feel that they are welcome in the school environment.

THE HIDDEN CURRICULUM

Mere lip service to multiculturalism will not help. Sometimes children react to the nuances of discrimination more than to overt acts. The "hidden curriculum" involves issues such as body language, tone of voice, facial expressions, and unconscious actions which contradict positive verbal

[19] Chavkin, N.F. (1989). "Debunking The Myth about Minority Parents". Education Horizons, 67 (4), 119-123.

[20] Pai, Young (1990). Cultural Foundations of Education. Macmillan, New York.

communications. Jarolimek and Foster (1989)[21] believe that schools must guard against the delivery of a hidden curriculum which includes some of the aspects listed in Figure 9.

Figure 9. THE HIDDEN CURRICULUM - UNSPOKEN AGENDAS

* Reflects attitudes of administrators and teachers
* Relays expectations and values that are prized
* Reflects the extent to which schools suit the needs of the child
* Impacts on the informal interactions with other children, as well as on social skills, and life-time human relationships
* Conditions which behaviors gain favor and which ones do not
* Affirms knowledge gained about teachers feelings towards social issues, groups, and individuals

Source: Jarolimek & Foster (1989)

THE CULTURALLY ASSAULTIVE CLASSROOM

Teachers can develop a multicultural approach to teaching by consciously deciding not to run a "culturally assaultive" classroom in which minority or culturally different children will feel inferior. A culturally assaultive classroom encourages majority children to feel ethnocentrically superior. Such attitudes result in fear and discomfort when they have to deal with people from different cultures. Figure 10 highlights elements of a culturally assaultive classroom which teachers should try to eliminate.

Figure 10. ELEMENTS OF A CULTURALLY ASSAULTIVE CLASSROOM

* Discussions of different cultures are simplistic. For example "Indians" are cast as savages at the time the Pilgrims came.
* Native Americans are depicted as scantily clothed people who have a fondness of attacking, killing, and scalping Europeans.
* Depicting the architecture of Native-American houses as makeshift tepees, without bothering to explain why they lived in tepees.
* Making little effort to understand Native-American cultures by failing to invite speakers from these groups to explain their culture
* Token representations of dolls that represent the different racial and ethnic groups in our society
* Teaching about racial and ethnic groups in token units during special times of the year rather than consistently saturating teaching units with the perspectives of members of these groups all year round.

Source: Clarke, DeWolf and Clarke (1992).[22]

[21] Jarolimek, J, and Foster, C.D. (1989). Teaching and Learning in the Elementary School. Fourth Edition. Macmillan, New York.

[22] Clarke, Dewolf, and Clark (1992). Teaching Teachers to Avoid Having a Cultural Assaultive Classroom. Young Children, Vol.47, No.5, July 1992, pp 4-9.

KENTUCKY'S DIVERSITY

Kentucky is 92 percent caucasian and 7 percent African American. Asians, Hispanics, and native Americans constitute about 1 percent of the population. On the surface there is cultural homogeneity, but a closer look reveals cultural diversity even among the majority population. The U.S. Census Bureau, (1991),[23] gave the following population distribution for Kentucky: Total population 3,685,296. White - 3,391,832, Black - 262,907, Hispanic - 21, 984, American Indian, Eskimo or Aluet - 5,769, Asian/Pacific Islander - 17,812, Other - 42,374. Clements, (1991)[24] further breaks down the Caucasian single ancestry population into 932,737 English, 245,243 German, 230,900 Irish, 15,280 Dutch, and 14,125 Italian. Because of this diversity it is pertinent to say that many different cultures are represented in the Kentucky population.

Kentucky is a state of many microcultures. Gollnick & Chinn (1986)[25] believe that numerous microcultures exist in the United States. Microculture is a term that explains each individual's unique identity. Each of us belongs to distinct ethnic, racial, gender, socioeconomic, professional, or age groups. There are distinctions between urban and rural cultures and dwellers. Appalachian regions have their own unique mountain culture characteristics. Parochialism, and even isolationism are entrenched in the socio-political dynamics of each of Kentucky's 120 counties. Notions of "native" and "stranger" are strong and are still a part of county culture. Although it may seem that the author is pushing cultural diversity too far, the fact must be established that everyone is in a sense multicultural.

In Kentucky's school reform, the imperative of multiculturalism may be

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[23] United States Census Bureau (1991). Press Release C891-100.

[24] Clements, John (1990). Flying The Colors: Kentucky Facts.

[25] Gollnick, Donna, M, and Chinn, Phillip, C (1986). Multicultural education in A Pluralistic Society. Second edition. Merrill, Columbus Ohio.

inferred from the learning goals[26] or valued outcomes of the plan. These goals and their implications for multiculturalism will be discussed and recommendations for creating an appropriate school environment that is representative of a culturally pluralistic society were discussed earlier.

THE PROPOSED MULTICULTURAL EDUCATION PLAN

The manager of the multicultural division of the Kentucky Department of Education proposed a multicultural education plan in 1992[27] in a draft document titled: Policy statement: Subject Multicultural Education.

Section one of this document defines multicultural education as "interdisciplinary, cross-curricular education which prepares students to live, learn, and work together to achieve common goals in a culturally diverse world.... by

a) enabling all students to be aware of and affirmed in their own cultural roots.

b) allowing all students to understand and accept cultural diversity, fostering appreciation, respect and understanding for persons of different cultural backgrounds and

c) preparing students to live fruitful lives in an increasing global society with decreasing borders.

Section 2 presented a rationale for a multicultural education policy. It cited sections from House bill 940 from which the Act was passed. Areas under the learning goals and valued outcomes for social studies and arts and humanities, self sufficiency and responsible group membership and integration of knowledge were cited as evidence of the need to develop and implement multicultural education in the schools. Federal statutes were also noted as evidence of the need for multicultural education. Those federal statutes cited included Titles VI and VII of the Civil Rights Act of 1964, Title IX of the

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[26] See Kentucky Department of Education Technical Report (1991. p.5) A valued outcome is defined as the ability to demonstrate consistent, quality performances on authentic tasks related to a skill, core concept, personal attribute, or thinking process.

[27] Multicultural Education Draft Policy Statement (1992). Office of Manager, Multicultural Education. Kentucky Department of Education.

Educational Amendments of 1972, Section 504 of the Rehabilitation Act of 1973, and the Americans with Disabilities Act of 1990.

Section 3 discussed the scope of multicultural education. It asked schools to strive to maximize the potential of all students. It implored schools to infuse multicultural education throughout the entire curriculum design, in-school and extra curricular activities, school based decision making councils, textbook and curricular materials review and choices. and the recruitment of and retention of minority teachers and staff.

Section 4 suggested guidelines for a multicultural education plan including the following: school districts should develop a written multicultural education plan which shall be board adapted, evaluated and updated at least every five years, and placed on file with the multicultural opportunities branch of the division. The policy paper also distributed an 18 item "multicultural Education in your classroom self survey.

Two years after this draft policy document no significant progress has been made with regard to implementation. The division for multicultural education has been plagued with a turnover in leadership and is currently in the process of reactivation. Multicultural education plans have not been filed by school districts and multicultural education staff development workshops for teachers have not taken off as necessary ingredients in the school reform program. How can Kentucky teachers begin to infuse multiculturalism in their classrooms? The answer may lie in collaboration between the institutions of higher education, the state department of education, and the schools. An overview of some of the research on implementing multicultural education now follows. Elements of these suggestions can be adapted and incorporated in plans that meet the unique needs of school districts and classrooms.

SUMMARY

The Kentucky Education Reform Act revolves around the philosophy that all students can learn, and holds schools accountable for student learning. Student outcomes could be considered to have implicit multicultural challenges such as equal educational opportunity, accommodation for each child's uniqueness, recognition of cultural, gender and physical differences,

and tolerance of differences in learning among students. For these implicit multicultural challenges to become realized in the educational process, state agencies, and colleges of education should show a commitment to multiculturalism by training, challenging, and supporting teachers to practice the concept through content infusion, classroom interaction, teaching style, and student evaluation.

The multicultural challenge extends into areas such as the correction, analysis, and proper use of educational data, support services and inservice training, diversifying staffing, curriculum development, textbooks, instructional materials, and unbiased assessments for students. Teachers and school personnel should be aware of the impact of the hidden curriculum of social messages, norms, and values which may hinder the progress of some students (Jarolimek & Foster 1989).

School reform efforts in Kentucky and the nation cannot be effective unless they revolve around notions of access to education and equality of educational opportunity. Yet, an added dimension is that of accountability of schools and teachers for student learning. There are multicultural implications in the accountability phenomenon that are multidimensional. Kentucky needs to implement multicultural education in her schools. A collaborative effort between the schools, the institutions of higher education, and the state department of education is necessary to ameliorate teachers' feelings of frustration and inadequacy.